7: Joest--62-63 E-5 (no date) 1882 Formosan Aborigines
116, 164, 753 Chin-hoan

Added to this [MC: the Chinwan custom of abortion] is the high rate of infant mortality. The climate of the island is characterized by sudden changes from oppressive heat and humidity to cold weather. [63] The Chinese immigrants spread smallpox among the natives, and the Chinwans are even more afraid of this disease than the Chinese; a victim of smallpox is compelled to leave the village and live in the forest until he dies or recovers. Considering all these factors, as well as the harmful effect of brandy, we may say that it is hardly likely that the native population will increase.

16: Müller--237 [2] U-3 (no date) 1910 Formosan Aborigines
116, 753, 791, 775, 787

The belief in the evil power of spirits is deeply rooted in native imagination. Sickness and other misfortunes are all believed to be the work of evil spirits. If one is careful, however, one may recognize the signs of his approach. The flight of birds or their call, even sneezing or gas in the stomach are thought to be signs of the presence of spirits. With the aid of soothsayers and dream specialists it is possible sometimes to escape their evil designs. Once they have taken hold of their victim, however, it is difficult to elude their grasp.

19: Guérin and Bernard--561 [7] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 753, 755

The remedies for disease among the savages, are rest and a few prayers. If the patient does not have a family or a dwelling, his charitable neighbors build a hut for him where he can get well or perish in peace. If it is a case of small-pox, the whole hamlet flees as quickly as possible, and takes refuge in temporary shelters at some distance from the village; a line is drawn around the spot where the infection is raging, and only people who have already had small-pox are authorized to approach it. We asked one guard if the same person did not get the malady again, and she replied that once was quite enough.

20: Alvarez--257 (no date) 1927 Formosan Aborigines
116, 164, 753

"There is a strange tendency for crop, principally among the females of the Bunum and their neighbours the Tayal of the south. That 'bunch' is called toa-am-kui viz., great womb, by the Chinese. It is found particularly in the district of Taulak, or Toro-ku (Japanese name), in the central region; in several Cantonese Khe-lang villages, and among the Bunum and Tayal, who live in the mountains, not very far from each other. It is generally observed in female adults. Its origin used to be attributed to the influence of the environment. The Chinese believe it to be due to the meat of an animal named pong-hond, viz., 'full of wind', which is an article of the diet of the tribes mentioned above."

34: Del Re--62 U-4 (no date) No Date Formosan Aborigines
116, 753, 772, 173, 582, 776 Yami

"Unnatural death, failure of crops, death of livestock are considered punishments meted out by them. (31) [MLB: i.e., the inferior gods] Like the gods of the upper

31. AYL, p. 80, n.

plane, they are endowed with the power to will the creation of anything. Their life, food and dress are, in all respects, similar to those of the Yami save that their houses are built entirely of gold, and are found in the seven heavenly villages, corresponding to the seven villages of the island, each of which is under the protection of the god of its respective heavenly village. The gods must always reside in their own village and may not take to wife a goddess from another village. This suggests that, in earlier days, intermarriage between the different communities on the island was taboo. At present, however, such a prescription appears no longer to be enforced. During the annual festivals the islanders call upon and make offerings to these gods of yams, taro, millet and other fruits of the earth to ensure a good harvest and a plentiful catch of flying-fish. There are also anitos on this plane, but they are harmless."

51:Chen and Coe E-5 (1953)1954 AD1 Formosa
Formosan Aborigines AD4

the other gods; both he and other informants failed to indicate any practice of sun-worship[3]. The second type of *kawas* are ancestral gods, called *tatakusan*. The Tavarong Ami worship their ancestors, especially the first ancestors *lotšɨ* and *rarakan*; these latter live among the Ami, although they are invisible. *šikawasai* (shamans) have their special gods[4]. It is clear, therefore, that the Ami have a well-developed theogony, a trait not found among the other aboriginal tribes of Formosa[5].

One who dies an unnatural death will become a *karia* or evil spirit. A person can contract an illness on encountering a *karia*.

Each individual possesses a soul, called *dogɛ*.[6] If one's *dogɛ* weakens, one will become sick; and if one's *dogɛ* should escape from the body, one will die. In this connection, Furuno (1942: 19-23) reported that among the Ami, each human being has two souls, one on the left and one on the right shoulder. The one on the right shoulder is the good soul, and the one on the left the bad. The *karia*, or evil spirits, are the souls on the left shoulders of those who died an unnatural death.[7]

Shamanism

Religious activities are carried out by *šikawasai*, or shamans, and *kakita:n*, or priests. The functions of both are well-defined. A *šikawasai* is consulted mainly to strengthen or call back the *dogɛ* of a sick person. In this sense, the *šikawasai* may be defined as medicine-men. The *kakita:n* manage the Ami religious ceremonies, most of which are agricultural in nature. A *šikawasai* is believed to have been chosen by a dead *šikawasai* or by the *šikawasai* gods. When a young boy or girl contracts a chronic illness, he (or she) is regarded as having been chosen, and it is believed that that individual be cured by becoming a *šikawasai*. This child will then be taught the techniques by an older *šikawasai*. In the first year of his apprenticeship, until the next *irisiŋ* (the Ami New Year), a taboo on the eating of fish and vegetables must be observed. He is also required to pursue hard labor and to abstain from washing the body. A primary qualification for a *šikawasai* is the ability to achieve a state of delirium.

There are today approximately ten *šikawasai* in Tavarong, seven men and three women. Oikawa's contention that there are more female than male *šikawasai*

3. Furuno [1945:20] recorded the following belief from the Hsiu-ku-luan Ami: "*tšidar*" the sun, gave life to human beings, animals, and plants. We think that she is a *kawas*, too. Rituals cannot be carried on without *tšidar*. The *kakita:n* call on *tšidar* in the *irisiŋ*. At harvest time, we gave thanks to this goddess."
4. Sayama [1914] listed the names of two *šikawasai* gods, *saoripa* and *sararazol*.
5. Mabuchi [1934-35] discusses this theogony.
6. Furuno [1940:19-21] and Mabuchi [1934-35] recorded the *dogɛ* as a goddess.
7. This belief is found among other Formosan tribes. For a Bunun example, see Mabuchi [1951:55].